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self their student. Its title is *Die Germanen im römischen Dienst bis zum Regierungsantritt Constantius I* (Berlin, 1906), and the II. Abschnitt, *Namen und Heimatsbezeichnung* (pp. 17-24), has several points which would have been suggestive to Dr. Dean, and which would have added a few names to his list.

I notice also at least one inscription given by Carl Tschauschner (*Legionare Kriegsvexillationen von Claudius bis Hadrian*, Breslau Dissertation, 1907, page 29) found at Baalbek in Syria which mentions a C. Velius Rufus, p(rimus) p(ilus) leg. xii Fulm(inatae) whose name does not seem to appear in the author's alphabetical list of soldiers. This position of *primus pilus* is the lowest in the *cursus honorum* of C. Velius Rufus, and it may well be that he does not belong in Dr. Dean's list.

The long alphabetical list of names which fills pages 128-321 is a valuable piece of work. The reviewer has noticed very few misprints, and has no right to complain of a scheme for a list which is so consistently followed. None the less, abbreviations without punctuation seem to him to give a page an unfinished appearance. Perhaps also the English word "Date"? which appears in a great number of the inscriptions, might have been left out entirely, the author's explanation on page 127: "(2) Date, wherever possible" being sufficient, it would seem, to cover the case.

Such criticisms, if criticisms they are, are captious. The dissertation is a good piece of work, and well worth doing, and is one in which both Dr. Dean and Professor Abbott may well take satisfaction.

R. V. D. M.

The Origin of the Cult of Artemis. By J. RENDEL HARRIS, Manchester: The University Press, 1916. Reprinted from "The Bulletin of the John Rylands Library", April-July, 1916.

As I intimated in a previous number of the JOURNAL, the vegetarian interpretation of mythology dies hard and reminds me by its persistence of the vitality exhibited by the locust tree (*Robinia pseudacacia*), a vitality more familiar to some people I know than the Book of Job, quoted A. J. P. XXXVII 107. If the semblance of bark be left on a locust post, it will put forth branches and leaves that demand the stern action of the hatchet, but, for one, I have no desire or, in fact, competence to ply the woodman's bill on my friend Rendel Harris's arborescences. For aught I know, the leaves his tree puts forth may be for the healing of mythology or at all events may serve as

'Fliegende Blätter' to promote the gaiety of the nations. No-where will one find more delightfully whimsical humour paired with recondite learning than in the series one part of which was briefly noticed as aforesaid. The Origin of the Cult of Apollo is now followed by the lecture On the Origin of the Cult of Artemis. So much in love is Professor Harris with his thesis, so much impressed is he by the additional proofs he has gathered from an astounding range of reading, that each lecture begins with a survey and reinforcement of his previous combinations, and I will follow his seductive example. The oak, he had previously shewn, as the animistic repository of the thunder, is the dwelling-place of Zeus; and Zeus himself is the woodpecker that nested in it, or hammered at its bark. Athena—but here there is only a perhaps—who sprang from the head of the thunder-oak, was the owl that lived in one of its hollows. Dionysos, whose thunder-birth is established, was the ivy on the oak, and Apollo was linked to the life of Zeus through the life of the oak—for Apollo was the mistletoe. But the sanctity of the oak was transferred from the oak to the apple-tree, and Apollo became by name, as well as by nature, the apple-god—and for this thesis, new and startling evidence is adduced. Professor Harris then proceeds to shew that Artemis is to be identified with her namesake, artemisia, which bears the homely English name 'mugwort'. 'Mug', it seems, is for 'mücke' (midge) and, being interpreted 'mugwort' is 'flywort' (compare 'fleabane'). 'Flywort' is a word of portentous significance to one who has followed the story of the fly from the time of Beelzebub—the Fly-lord—down to the present day. But what of the twin sister of Apollo? There wasn't any twin sister of Apollo. The twinship of Apollo and Artemis was an outgrowth of the twinship of Kastor and Polydeukes, and Leto is a by-form of Leda. It was, then, in the spirit of prophecy that Myers and Sandys mixed up the two mothers of twins, Leda and Leto, in translating the Third Olympian.<sup>1</sup> Artemis was primarily a healer, probably an all-healer, and thus became for women what Apollo was for men; so that we have a medical partnership instead of a Latonian twinship (A. J. P. XXXVII 90). In any case The Cult of Artemis is delightful reading and suggests marginalia without end; and I am tempted to reproduce one or two of mine instead of a summary which from the nature of the material must be sadly imperfect. The German name for

<sup>1</sup> When this notice was written—clearly an overflow from a superabundant *Brief Mention*—I had no opportunity of consulting authorities. Now that it is in print, it is borne in upon me that neither the vegetarian theory of Artemis nor the denial of the twinship of Apollo and Artemis can be considered a novelty. See Wernicke in Pauly's *Realencyclopaedie* s. v. Artemis, an article summarized by Alfred Emerson, A. J. P., XVII 101. But neither of these things detracts from the originality and interest of Professor Harris's presentation.

artemisia is 'Beifuss', and Professor Harris emphasizes the supposed virtues of artemisia in relieving the wearied feet of the pedestrian. The old explanation of Artemis as ἀρτεμής fits the character of Artemis. Whether she roams Taygetos as Diktynna to visit her nets, or whether she swims as Arethusa to the future site of Syracuse, she is eminently sound of wind and limb, and I am irresistibly reminded (by the lexicon) of the ἀρτεμές σκέλος of the Anthology (A. P. VI 203). In this epigram Philippos, or another, represents a poor old charwoman (χερνῆτις), once lamed in both legs, who makes a votive offering to the nymphs for the recovery of the use of her limbs. Of course, Artemis is a nymph, or often appears as such, and I only wish it were seemly to reproduce in these pages the jaunty high-flung Diana that figures in an advertisement of a popular 'footease'. Dealing with an herb, Professor Harris has drawn largely from the old herbalists. Unfortunately, I have access only to a modern pharmacopœia, but the chapter on artemisia is instructive and suggestive. The active principle of artemisia is called santonin, a sovereign anthelmintic, familiar, too familiar, to the nursery, a sphere in which Artemis as a midwife had a professional interest; and in this vermifugient function there is a striking parallel between Artemis and Apollo, between the expeller of worms and the queller of the Python, the 'laidly worm' Saint George had to encounter, the 'Lindwurm' of Schiller's Kampf mit dem Drachen.

B. L. G.